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the first two or three years. It has its headquarters at Mukalla and posts in most of the more important bedouin areas. Service in it is now very popular and almost all tribes are represented. Its members are trained not only as soldiers but also as settlers of disputes by pacific means. The force runs, with Mukalla Government assistance, a small military hospital which is the first hospital to have been established in the Hadhramaut and serves all the forces. To promote bedouin education and bedouin agriculture and to control locusts, it has enlisted teachers and agricultural soldiers, and they are almost all young seiyids of good family who hitherto had thought it quite unheard of to do any work. They were enlisted as ordinary soldiers and went through some military training without arms but had to do all the ordinary fatigues such as digging and road making. The teachers were given a teachers' training course and they now operate an admirable boarding school for a hundred bedouin boys: district schools have also been started at some of the outposts. The teachers have dispensary courses at Aden so that in an elementary way medical assistance and education are now available in bedouin districts. At some of these places the teachers also run grain shops for famine relief, where Government grain is sold at cost price to bedouins.

A good start had also been made with a bedouin girls' boarding school. A few bedouin women are already proving successful as nursing assistants and I hope that some of these girls will afterwards become nurses and teachers.

So much for the Residency organization. The object has been to help the State to become effective in its government and to make the best use it can of its resources. I have always tried to look at things from the point of view of the State only, in the way that the treaty, as explained in the Note, required. But in view of the exclusive nature of the people I have in addition always worked as if I were one of them. I have, at their request, worn their clothes: as it is illegal to possess alcohol in the Hadhramaut, my house has always been "dry" and we have, outside the privacy of our own quarters, always lived as the country lives. I am sure that it is because of working and living as a part of the people that we have been able to do as much as we have. What I have done on my own initiative has not been questioned because it has not been felt that it was done by a foreigner or for a foreign Government.

As a Christian I had at first difficulty in finding acceptance by a community which feels it almost impossible to understand even the existence of Christian Arabs. In various parts of the country the objection was always brought up that the signing of treaties providing for advisers would mean the introduction of missionaries and the building of churches. I have always told them that missionaries would not be forced on them, and I have further said that these States were recognized as Muslim Arab States and that, as a member of an Arab Muslim Government, I felt it my duty to support the State religion. Personally, although I cannot claim any particular orthodoxy in religion, I find inspiration for my work in the

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The youth of the village was
diverting itself in the street below us, when suddenly we heard a great noise and saw people running from all directions and bombarding the house opposite ours with stones. We thought that a general fight was about to ensue. Then came some men carrying burning palm-leaves and the house which was a target for the stones was fantastically lit up. To our great relief we discovered the cause of the disturbance: a large snake was trying to escape along the front of the house. Some of the stones hit their mark, the twistings and writhings grew slower and then the creature fell into the street as if broken. One of the most daring in the crowd approached and cut off the end of its tail; with that the danger was ended and peace was soon restored.

When we were thoroughly tired of answering the numerous questions put to us and of greeting those who put them, we asked permission to retire to rest. The whole assembly gave its approval; our host announced that we were to sleep on this same terrace, but no one moved an inch for us to be alone. So there was nothing for it but to stretch ourselves out between our visitors, who were packed as close as sardines. A little later on we were awakened for a meal; every one was still sitting in the same place. We ate and then at once went to sleep again, but were awakened before the sun rose by the loud voices of our visitors, who had already come back.

That day was to be devoted to getting our caravan ready for the journey to Makalla. Stammering Sa'īd, who had been such a trusty helper to us all the way from Rēdet ed-Deyyin, would give his exhausted camels a good feed and rest and then return with them to his boundless, hard rock-plateau. The taciturn black slave from el-Qarn in the Yeb'eth district had been a good guide; he went his way homewards well pleased with a thank-offering for the faithfulness, of which we had had so much doubt at first.

A reconnaissance of the neighbourhood showed that several hot springs water the date-gardens and cultivated fields near

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Ṣidāra. The high temperature of the water does no harm to the vegetation as can be seen by the thick and almost tropical growth even at the sources of these hot streams. The picture made by this landscape in the midst of the deserts of rock was quite new to us. New to us also was the custom, which exists here, of tapping sap from the palm-trees: this sap soon ferments and produces a by no means innocent drink which is consumed in large quantities. Artless tales were told us of many a man who had become a regular slave of the wine of the date-palm. That this abuse of the date-palm, so strongly condemned by orthodox Muḥammadan opinion, does not seem to exist in other districts through which we travelled, is probably due rather to poverty than to religious conscientiousness. The people only indulge in the luxury of this sin in the well-watered country of Wādī Ḥadjr, where date plantations succeed each other continuously for hours and even days.

We had a bathe in one of the warm springs, a comfort lacking since Diyār Āl Buqrī; but the crowded circle of critical and youthful spectators and their mocking remarks, added to the somewhat too high temperature of the water, prevented complete enjoyment of the event.

These hot springs point to volcanic action. Ṣidāra lies on the edge of the coastal chain of mountains, which is full of clear traces of volcanism. The monotonous similarity of the *djōl* and *wādī* formation of the interior has disappeared. The geological strata are no longer horizontal, nor do they consist any longer of limestone and sandstone and loam. Fantastically folded and broken strata, high precipices and peaks of archaic rock, between which extinct volcanoes can be recognised, characterize the landscape between Ṣidāra and Makalla.

The necessary waiting for camels and escort gives us the opportunity to write up our diaries, which has been pushed aside lately by other and more urgent affairs; but although our host does his best to give us the chance of a few hours' quiet work in a room upstairs, he does not succeed in doing so.